WESTERN DESTINY

THE SPIRIT OF THE AGE

THIRTY-FIVE CENTS

THE HUMAN ELEMENT IN NUCLEAR WAR
ANDREW PAUL

PERSPECTIVE OF PARTY REALIGNMENT
GEORGE VANDIVER

EVOLUTIONARY ETHICS AND BIOLOGY
BYRAM CAMPBELL

HIDDEN BONDS ON THE LEFT
IVOR BENSON

RED CHINA AT THE BRINK
KU CHENG-KANG

VOLUME IX NUMBER 6 NOVEMBER, 1964

WESTERN DESTINY

Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.
—Friedrich Nietzsche

Volume IX Number 6

November, 1964

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Letters

Dear Editor:

With great interest I read Dr. Anderson's article, "Cultural Dynamics," in the August issue and am in thorough agreement except as to the efficacy of title . . . I believe many more people would understand Cultural Evolution. . . . It is my belief that every idea must be simplified and must be expressed in terms understandable to the strata of our society which has not been educated away from the evolution of knowledge and the ability to use it.

EDWARD C. UNDERWOOD
Bemus Point, N. Y.

Dear Editor:

Western Destiny is so interesting, even for the errors of thinking of some of your writers. . . . Dr. Anderson, in "Cultural Dynamics" (August issue) states that diseases of a cultural unit are not inherited, just prevailing due to natural causes. . . . The issues always return to the morality of a people. . . . The hope of a people lies in the use by the intelligent few of the laws of eugenics, the laws of mind and the laws of spirit or the life force. . . . (Dr. Anderson's) program is almost entirely intellectual, with some physical undertones; the spirit is lacking, and without the spirit, who can do anything, or who can even start anything?

MARTIN J. FRITZ
Pacific Palisades, Calif.

A COMMON PROBLEM

Dear Editor:

I received the second copy of your excellent magazine and read it from cover to cover as soon as it arrived. I have given my first copy away and can't get it back. As I plan to save all of them, will you please send me another copy?

MRS. CARL DURAND
Puposky, Minn.

Dear Editor:

Just ran across a fact of life. No one will loan WD to their friends because they are afraid it won't be returned. Everyone is saving them—myself included. The only copy I loaned out was the first issue, of which I had two. This one copy has gotten a half a dozen subscribers, I'll bet.

The only solution is for you to mail duplicate copies of one issue to every subscriber. I'll bet that subscription rates will go up 50%.

RICHARD KELLY HOSKINS
Lynchburg, Va.

Tell you what we will do, Dick. If you or any other subscriber wants an extra copy of the first (June) issue, FREE, just write in. We have a number of copies of this issue still left and will send one to every subscriber who wants one as long as they last. If every present subscriber would get as many new readers as you have, we'd be as large as the "New Republic" or the "Nation."—Ed.

Dear Editor:

Congratulations to Mr. Langford for his article on Herman; tell him to keep it up, so we do not lose all our heroes.

PATRICIA SCHUYLER
Bainbridge Island, Wash.

Dear Editor:

There is great need for a dignified and scholarly magazine dealing in a constructive manner with racial, cultural and philosophic topics. Every effort should be made to place Western Destiny in Public, University and College libraries. Persons sending prepaid subscriptions to libraries should first obtain agreements that the magazine will definitely be placed out on their racks.

A. H. MacDONALD
Kaweah, Calif.

Dear Editor:

I believe that your press is the only one in existence which dares to be openly and responsibly patriotic. Please keep up the heroic work. The West is arising once more. . . .

JAMES W. MacLELLAN
St. Lambert, Canada

Dear Editor:

Congratulations on your erudite and most urgently needed new dynamic publication. I have noted your lofty aims and have been highly impressed with the entire magazine.

MAE ELIZABETH HOLTZHAUSSER
Miami Shores, Florida

Editorials

A BATTLE—NOT THE WAR

A battle has been lost but not the war. And the responsibility is the general's — Barry Goldwater's.

Perhaps never before did a presidential aspirant enjoy such a fantastic outpouring of public support. Millions contributed not only with cash (thirty times more supporters than Nixon had in '60) but time and energy. Never before was such a torrent of creative political activity unleased.

But Goldwater refused to campaign effectively; instead he conducted a travelling revival. His headquarters disorganized and starting a month late, he repudiated some of his most effective tools. Incredibly, he managed to ignore the lesson of George Wallace, thereby losing millions of labor votes, his for the asking. Even more important, he failed to stress his best issue: Cuba, now literally alive with missiles. In fact, he allowed himself to be put on the defensive as being "trigger happy"!

Basically, he was defeated because of his outmoded concept of the trend of history: in a word, his ignorance of Destiny-thinking. Goldwater was an imperfect pretender to the mantle of leadership within his grasp, a man blind to the Spirit of the Age.

It was a strange performance, yet consider how infinite the gains for Conservatives in one year, even so. Though the battle was lost, the war has finally begun in earnest. In the next four years the elements for victory will emerge once more, stronger, tempered and wiser.

ORCHESTRA OF BOLSHEVISM

The Warren Whitewash: it was expected. But now, J. Edgar Hoover has claimed, amidst a symphony of publicity, that the Communists are innocent of participation in the recent wave of riots and looting which took place in New York and many other cities in the North as a mild prelude to the certain tidal wave of rebellion to come on schedule now that the election is over. J. Edgar's tidy mendacity was not expected, nor his equally senseless attack upon the "Radical Right" as being equally dangerous to the Nation as the Left. J. Edgar was out of character in the role of a social worker, though we must admit that it has gained for him a much better press than that which he used to enjoy when he stuck to his last.

But such sentiments from J. Edgar or Reinhold Neibhur do not ring true. The well-worn shibboleths of "slums," "bad schools" and the rest of the cant lead us to speculate that perhaps Hoover is now but a figurehead, with some anonymous Culture Distorter such as Adam Yarmolinsky or Abe Fortas or a spectre from the CIA calling the shots for the FBI and putting the words in Hoover's mouth.

We recall with considerable distaste that in Hoover's much-vaunted book, *Masters of Deceit,* he plainly telegraphed his situation by circulating the ridiculous line that the Anti-Defamation League is, if we recall his words aright, "one of America's most effective anti-Communist organizations"! Now that even certain Conservative leaders who have striven with proper fanaticism to ingratiate themselves with the ADL have been attacked by it in its new smear book, *Danger on the Right* we trust that Hoover's plug for it will be understood for what it was.

FACTS AGAINST J. EDGAR

The facts, however, contradict J. Edgar's assertions. In New York, the Progressive Labor Movement was up to its neck in the riots; its leader, a rabid and vicious criminal named William Epton, is now awaiting trial on a charge of criminal anarchy. The pamphlets that were distributed containing detailed revolutionary instructions, including a diagram showing how to construct a molotov cocktail and other quaint instruments of bolshevistic culture, were mimeographed in the headquarters of a humanitarian pork barrel project called Mobilization For Youth; which has been exposed by the *New York Daily News* as a veritable beehive of Leftwing social workers and decadent clergymen. Into this red maw have been poured millions of dollars from federal, state and municipal funds. In other words, "our" government has once again been caught financing activities aimed at the eradication of our race and Nation.

Coming fast upon the heels of these sordid doings was the government's decision to stop the espionage trial of Mr. and Mrs. Sokolov, two Communist spies, as well as the revelation that the State Department had ordered the destruction by burning of all of the raw security files in its field offices. These things, added to the strange events surrounding JFK's assassination and its expert cover-up, and J. Edgar's demise as an anti-communist moves us to aver that we are not threatened by bolshevism, we are ruled by it.

Not the bolshevism of forty years ago with its workers tribunals and class war, not even the Bolshevism of Russia; what has taken grip on America and the West is a more subtle, more venomous and more destructive form of revolution than the world has yet seen. It must be remembered that even Stalin's hecatombs were for the purpose of building a mighty Russia: an empire as a base for World Conquest; and hence understandable, if not in a moral sense, then at least recognizable as an event of historic thrust and significance. Stalin's social order had a purpose, it was ruthlessly organized and implemented but *chaos,* the hallmark of contemporary America, was absent.

The American bolshevism is purely of anti-historic significance. It does not plan to construct a different social order but rather to obliterate the entire moral, racial and spiritual foundations of Western Civilization and substitute total chaos. Unlike classic socialism, it has nothing to do, not even rhetorically, with the workers. This so-

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The Worst Crime of All

By E. L. ANDERSON, Ph.D.

AUTHOR'S PREFACE

This article was written and circulated first in 1956. It is more timely now than it was then. I have not made any changes in it, even allowing those portions which refer to senators and bills now dead to stand, for I think that it is very important that Americans realize the legitimate and long-standing roots of Black Nationalism and not be confused by the present attempt of the Culture Distorter to besmirch the movement—exactly as he has done with comparable White movements—by infiltrating them, fomenting violence, lawlessness and extremism and then smearing them through his press. The basic facts all remain precisely as they were when I wrote this.

—E.L.A., October, 1964

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The National Association for the Advancement of Colored People (NAACP) is famous for its vicious anti-White activities. But less known are its evil-smelling anti-Negro policies.

If this sounds strange, remember that the NAACP is *not* a Negro organization. Its membership of 300,000 is composed of Whites and Mulattoes with a light sprinkling of Negroes here and there! Neither is the NAACP financed by Negroes, but by White subversives, demagogic politicians and other renegade lackeys of the minorities.

That the NAACP is a subversive organization, taking its orders from "Whites" who have a deep and passionate hatred for White, Christian America and, moreover, an organization following the Communist Party line in all of its essential aspects has never for a moment been doubted by students of the matter. *But the depth of the crimes of this fraudulent outfit cannot be realized until one ponders the reasons why the NAACP has done all within its power to stifle and kill off the Negro Nationalist movement!*

What is Negro Nationalism? Let us turn to history for a moment—history which has all but been suppressed by the NAACP and other groups with the desire to obliterate the finest pages of the Negro past. Let us consider the strange story of black Marcus Garvey, a Negro from the Bahama islands who, with hardly a penny of outside financial support, accomplished a miracle and almost led his people back to the African homeland from which they had been torn by the terrible slave trade. Garvey: his name stands above that of any Negro in the world! Garvey: a Negro genius who towers above his own race much like George Washington or Napoleon towers above our own! Sadly, Marcus Garvey failed in his herculean efforts. But Garvey's failure was not his own fault. He did not really fail. His accomplishment of creating from nothing the only Negro mass movement in American history—*a mass movement behind which stood SIX MILLION of his fellow American-born Africans*—has never even been remotely approached by such affluent frauds as the NAACP with its puny 300,000 assorted Mulattoes, White dupes and subversives.

WHY GARVEY FAILED

No, Garvey's failure was not his own, nor was it the failure of the Negro people to respond to his vibrant call for racial nationalism! His failure can only and solely be attributed to the abject and complete failure of the American White to come to his aid! Had Garvey been supplied with even a *small fraction* of the aid and comfort bestowed by White dupes so freely on the NAACP racket he would have been successful in his noble plans to restore his people to their rightful place in the world and racial peace and harmony would reign in America!

But whereas Whites failed only by a sin of omission to assist the Negro to fulfill his passionate dream of a land of his own, the NAACP and its related subversives have consistently committed overt sins of commission in a desperate (and so far completely successful) effort to prevent the African from returning to his homeland! *This* is the Worst Crime of All!

This writer knows of instances of deliberate suppression in which the NAACP has practiced a form of terrorism over the poor but courageous Negro Nationalist groups in a desperate effort to silence them, but the Negroes have struggled on with scarcely more than a prayer and a beautiful dream to sustain them. Completely unable to finance their activities or to publicize themselves, the Negro Nationalists cower in fear as the well-heeled masters of the NAACP, fully committed to their subversive goal of mongrelization, allow nothing to stand in their way as they intimidate, ridicule and terrorize in the most despicable fashion any manifestation of Negro Nationalism!

Knowing that the success of the communist conspiracy in America depends absolutely upon the maintenance of the race problem the NAACP has necessarily exposed its perverted nature again and again and has consistently blocked the aims and aspirations of the American Negro. This is anti-Negrosim at its worst.

And now for the proof: the Langer Bill now before the Senate, which provides for the voluntary Repatriation of American-born Africans to their motherland, has been before the Foreign Affairs Committee for many years. (It has yet to get a hearing and this is exceedingly strange because a Southern Senator—Walter George, of Georgia—is Chairman.) The important thing is, however, that THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE IS ON RECORD AS OPPOSING THIS BILL!

(Continued on page 17)

The Hidden Bonds Between Communism and Liberalism

By IVOR BENSON

PART I: IDEOLOGICAL

Our distinguished author contributed a notable article to our July issue, HUMANISM—SOUL SICKNESS OF THE WEST, which was widely admired. A South African by birth, he started as a newspaper reporter and for a time was with the South African Broadcasting Corporation. Recently, he took a position with the Southern Rhodesian government and now resides in Salisbury.

There are few men living with a clearer view of the psychological and intellectual sources of the malaise of our time and here he applies his ruthless scalpel once more to the liberal phenomenon. This article is in two parts: Part I, the ideological bonds of the Leftist brotherhood and Part II, the political, which will appear in the next issue.

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One of the first requirements for any serious discussion is a reasonable degree of clarity about the meanings of the words used. In our present discussion of the relationship of communism and liberalism, we must assume that there already exists a reasonable degree of clarity and agreement about the majority of ordinary words which make up the language medium we use. But are we clear about the meanings to be given to the key words, the words which form part of the issue to be debated? Words like *communism* and *liberalism*? Here it is the very content of the words used that forms the subject matter to be debated. What we need, therefore, before we go any further is some preliminary definition of terms.

The word "liberal," used in the context of the present discussion must not be confused with the word "liberal" as defined in any good dictionary. We have to do not with one meaning but two, not only different but in many ways antithetical. What has happened is that a much valued word, a word richly endowed with prestige and evocative value has been expropriated and is being used as a disguise, as camouflage, by people who today represent an attitude of mind which, in its furious intolerance of dissent, is anything but liberal in the dictionary meaning of the word.

By appropriating this word, the political liberals place their opponents in the invidious position of seeming to be at odds with a set of values that forms the foundation of our Western European culture—a thoroughly dishonest piece of semantic legerdemain.

Moreover, "Liberalism," the noun form of the word, even after we have reduced it to a piece of modern political terminology which has become suspect because of its dubious associations, stands for two separate phenomena, two sets of forces as different in kind and character as chalk and cheese.

On the one hand "Liberalism" stands for a purely intellectual phenomenon, an attitude of mind that generates its own ideology. This is the Liberalism of the university campus, the new kind of worldview or intellectual frame of reference or faith or religion-substitute, call it what you will.

Among those who propagate this Liberalism are a few individuals for whom it is not a faith, not a worldview, but only a political instrument. They don't believe it—they only use it. The test these men apply is not whether the Liberalism of the intellectual is sound or true but only whether it is useful. And for these individuals who like to be known as liberals Liberalism is no more than part of the technics of power politics, a psychological instrument that can be used as a means of bringing the masses into political combination and of aiming them at some desired political target.

These individuals mobilise and direct parties and groups of the Left as a general concentrates and directs soldiers on the field of battle.

DUALITY OF COMMUNISM

The word "Communism" has the same kind of double meaning, even for people over on the Communist side of the struggle. There is the communism which is to be regarded as a sort of world-view or religion substitute, or philosophy, or faith, and then there is the Communism of the deadly realist behind the scenes for whom, once again, Communism is a powerful weapon in the armoury of Twentieth Century power politics.

We must keep these different meanings clear in our minds if we hope to gain any insight into what has become for so many people today a mysterious and thoroughly baffling relationship of Communism and Liberalism, especially on the African continent today where Communism is felt to be an ever-increasing danger.

We must know when we are talking or writing about the ideologies of communism and liberalism and we must know when we are talking about Communism and Liberalism as power complexes in the modern struggle.

This brings us to the main question: What is the true nature of the relationship of the two? Why is the one so often identified with the other? What evidence is there of any relationship between Liberalism and Communism that makes Communism more dangerous?

After all, it might be argued, even mutually antagonistic sets of political forces often have something in common.

It would be hard to find any debatable issue for which so vast a quantity of evidence is available, nearly all of it indicating quite plainly that Communism would be powerless were it unable to invade and exploit a much greater body of opinion and attitude which identifies itself as Liberalism.

The evidence is overwhelming.

REFUSAL TO FACE FACTS

And the only response to all that evidence from the liberal side is an angry blanket denial. Liberalism itself will not face this challenge and enter into any discussion of its relationship with Communism. This is one of the most significant facts and one that we must keep well to the fore: That the spokesmen of Liberalism can never be persuaded to examine the evidence and to try to give it some other interpretation. They deny any relationship and flatly refuse to go on with the discussion The identification of Communism and Liberalism has been pointed out again and again in every part of the world. The evidence, even from local sources, would fill great volumes. Liberals campaign tirelessly against all action directed at Communist subversion and violence. Proved Communists, card-carrying Communists even, when any Communist party is banned, have been admitted as members of parties and organisations which describe themselves as Liberal or Progressive. Moreover, well-known individuals, hailed as liberals by the liberals themselves, have again and again emerged behind the Iron Curtain as self-confessed Communists.

South African liberal newspapers and other spokesmen of liberalism are frequently quoted with approval by newspapers and radio in Communist countries, including Russia.

In the absence of any defence which is willing to take all this irrefutable evidence into account, we are left with an irresistible supposition that, whether they mean to do so or not, liberals do play a most significant part in advancing the cause of Communism.

Nowhere in the world has this symbiosis of Communism and Liberalism been more fully explored and documented than in the United States, a country which must today be regarded as the decisive battleground in the struggle of the people of the West against the Communist world conspiracy.

In America hundreds of nominally liberal organisations have been found to be mere fronts, manipulated and directed by hard-core Communists, and identified as such by authoritative agencies like the House of Representatives Committee on Un-American Activities, the Federal Bureau of Investigation and the Senate Internal Security Subcommittee of the Judiciary Committee.

And all over the world liberal reaction to such evidence follows precisely the same pattern of silence and suppression or angry blanket denials—never any honest confrontation of the evidence.

All these surface phenomena of the present struggle in which Communism and Liberalism figure so prominently, with their accompaniment of outbursts of angry controversy, create for the average man an impression of appalling confusion and complexity.

And yet all the apparent contradictions are easily understood and resolved, and are in fact rendered mutually explanatory, when once we have penetrated the ultimate secrets of communism and liberalism in their twin phases as ideologies and as instruments in a deadly world power struggle.

We then know at once how and why liberalism provides fertile soil for communism, why liberals of all shades and complexions are bound to deny that they help the communists and why, moreover, they cannot expose themselves to the risk of examining the evidence against themselves and of trying to answer it.

Let us begin, then, by juxtaposing and comparing liberalism and communism as attitudes to life, as substitutes for religious faith, as philosophies—call them what you will.

A DEGREE OF DIFFERENCE

It is only necessary to penetrate a little below the surface to observe that they represent a difference of degree and not of kind.

The communist idealism is an intensification of the liberal idealism, hence "progress" for the individual is always from liberalism to communism. The basic yearning is the same, giving rise to the same kind of thinking. But there does exist a definite Rubicon between the two which makes the transition from liberal to communist something of a life's crisis for the individual concerned.

The crossing of this Rubicon of the heart and mind means that the individual has attained a state of fanaticism in which he is prepared to commit himself wholly to the notion that the end justifies the means—any means! A trust in political evolution so deeply ingrained in Western values has at last given way to a fierce faith in revolution as the only way to salvation!

Here we have the key that unlocks the riddle of that powerful current of sympathy that unites liberals and communists below the political surface. They may differ on the political plane as to method and timing and even as to the precise shape of the desired end result, but they swim in the same spiritual and intellectual medium of a faith that the salvation of man is to be found in political organisation and nowhere else, faith in a kind of organisation prescribed by the intellect—in contrast with kinds of organisation in which the organic element of tradition plays a significant part.

For both the liberal and the communist the yearning for inner peace and harmony to be achieved through the medium of an externally-imposed political order provides a sense of direction and an illusion of purpose that would otherwise be lacking.

Both the liberal and the communist are powered by the same sort of religious emotion desperately seeking its fulfilment in a direction prescribed by pure intellect and they are haunted increasingly these days by a fear that there is nothing at the end of that road. Indeed, many of them take refuge in a self-imposed darkness of the mind which refuses to look at the facts and honestly to consider the verdict of facts. For no one will abandon a false faith so long as he does not know how he can transfer his grip to a sound one.

The relationship of communism and liberalism is quite unintelligible when studied on any other plane. Fundamentally, we have to do with a religious issue. The mind cannot work without some kind of faith, some integrating principle, some sense of direction and of purpose.

KEY TO UNDERSTANDING

The Left has made a god of intellect and we are all paying the price. When we have penetrated to the religious dilemma that confronts the ideological liberal and communist we have, at last, the key that unlocks a thousand riddles on the surface plane of politics.

If the two are united by a misdirected yearning and a common haunting anxiety, they are united also by a shared hatred of all those influences which threaten their top-heavy, fragile crystal palace of the spirit.

Both regard with hatred anyone who dares to articulate that organic political instinct that springs eternally in human nature and which they are dimly aware of as the missing factor in all their own calculations, the grand obstacle that cannot be removed or circumvented. This instinct which was excluded from all their ingenious thinking, they now see as the quintessence of evil—the "plaque" as Albert Camus has called it.

This instinct represents the antithesis of tidy-political-thinking-without-remainder; it stands for the ultimate unpredictability and incalculability of human nature, its deeply inbuilt determination to be true to itself, to be free before all else. This incalculable principle in human nature is often misleadingly latent in large populations; it sometimes looks as if it has ceased to exist; but it needs only the right kind of stimulus, the right call, and it blazes into activity, spelling disaster to the political engineers with their utopian schemes.

The thinking of the leftist intellectual—both Liberal and Communist—with its emphasis on the creation of a state of order to which all must conform, represents a construction of freedom almost to vanishing point, since it is obviously impossible to reconcile an elaborate, machine-like political ordering of mankind with the continued freedom of the individual. The two cannot go together; they are mutually exclusive.

The sound instinct, which is the only force capable of opposing this kind of thinking, is inclined to slumber until the stimuli attain the requisite degree of intensity. It is never awakened except suddenly and in alarm when it can quickly develop into a powerful political force dangerously eager for action.

Human nature in its totality, made up of instinct and intellect working in organic unison, insists on being free, free to make its mistakes, free to suffer, if necessary, but free. For freedom is of the ultimate essence of its reality and the lack of a final minimum vital element of freedom spells its suffocation and death.

It is this force, this insistence on freedom, welling up from the depths of human nature, and uniting men individually and collectively with the immemorial wisdom of their kind that fills the liberal and communist with dread and hatred.

FEAR AND HATRED

In this fear and hatred of an assertion of organic health, we have the key to the furious anti-anti-communism which is one of the most significant features of the politics of our times.

Whatever little differences there may exist between communism and liberalism, these sink into insignificance in the presence of a self-conscious political instinct that threatens to sweep them both into oblivion.

Liberalism and communism simply cannot do business with a political conservatism activated and motivated by this instinct. They can stand a certain amount of difference of opinion and attitude within their own ranks, but a dissent powered by an awakened political instinct is a form of intellectual dynamite they must exclude at any cost.

The Liberal is often ready for debate, but not for a kind of debate that challenges the very grounds of his thinking. He wants debate within his own intellectual frame of reference. He dreads debate that questions his whole frame of reference. A dread deeper than words can tell fills him as he contemplates the possibility of being left totally anchorless in the awful desolation of the unknown and unknowable.

Hence he can (and here I speak of the ideological Liberal and Communist as one) . . . hence he can only regard the political Right as something monstrously evil that must be silenced and suppressed at any cost.

Any attempt to meet and talk with this thing would only intensify the agony of conflict and tension inside his own heart and mind, for there is now an onus on him not only to overcome a complex of political instincts in others but also within himself. His own efforts actively to combat the primal political instincts of his race would involve him at the same time in an inner as well as an outer struggle since no man can escape the truth that is built into the very cells of his body. For all his worship of Intellect, the liberal-communist has never succeeded in suppressing entirely the instincts he shares with other members of his race. The muffled voices of the blood keep reminding him that he is suppressing part of his own nature, that he is in fact being false to himself.

(Continued on page 17)

Historical Perspective of Party Realignment

By GEORGE B. VANDIVER

We can see much more clearly what is now going on with the two parties in America if we stand off at a distance and take a look. Mr. Vandiver, a life-long Southern Democrat, tells, briefly but without missing the important factors, what is behind this historical process unfolding before our eyes.

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Emergence of the Republican and Democratic parties as presently known began about 1852, but took more positive form in 1860. For the purpose of this discussion, it is unnecessary to consider their predecessors. It will be sufficient, therefore, to review their own evolution, with particular stress on some of the principal elements influencing subsequent changes in their compositions and platforms resulting mostly in the last 30 years. Reflection on these changes raises the question of what can be done to stop this erosion and restore the way of life that made this country the greatest in all world history. For such an achievement, there had to be a solid foundation. Zealous toil, intense partriotism, conservatism and frugality were essential elements therein. The answer to the question of where we are headed lies in the voters themselves. It is an extremely vital one.

Franklin Pierce was the first president elected, 1852, on a Democratic ticket. Pro-slavery groups exerted notable influence in his nomination and election. In 1856, James Buchanan also was elected on a similar platform. In those elections the lines of pro- and anti- slavery were rather loosely drawn. As indicated, it was not until the following election, in 1860, when they became perilously strained. In that election Abraham Lincoln, the first Republican president, was elected on a positive anti-slavery platform, yet more moderate than that proposed by Seward.

Thirty-nine days after Lincoln's inauguration, March 4, 1861, began the bloody war between the States, which intensified the antagonism between the parties. He thus became known as the war president. He was re-elected, 1864, with Andrew Johnson, a Democrat on the National Union ticket, as his vice president. Johnson was nominated to win Democratic support. He succeeded Lincoln as president, April 15, 1865, after the latter's assassination.

Soon thereafter, he encountered numerous controversies with the Congress occasioned by alleged partisanship toward the confederacy, which progressed to his impeachment by the House. He was tried by the Senate, which voted 35 for conviction, 19 for acquittal, lacking the two-thirds necessary to convict, May 28, 1868.

From 1860 through 1932, 72 years, the Republican party was the majority party, there being only 16 years of Democratic administration, Grover Cleveland and Woodrow Wilson. A split in the Republican party permitted Wilson's election in 1912. He was re-elected in 1916 on a platform promise to keep the country out of war.

Between 1860 and 1932, the South exercised virtual control of the Democratic party. In the latter year, a perceptible erosion of the dominance commenced with numerous infiltrations of the party by liberals and minority groups from other areas, which has progressed to the point of complete subjugation of the South's voice in the party's affairs. Despite this usurpation, the Southerner's fealty to the party remained almost intact down through the 1960 election. Subsequently, however, evidence of a developing breach in that solidarity has become pronounced. To better understand this profound and tenacious loyalty, it is helpful to look into the background for the impelling reasons.

THE GREAT SPOILATION

With the termination of the Civil War, the White Southerner found himself saddled with the overpowering burden of Reconstruction, caring for and educating a disproportionately large Negro population when he could not afford adequate schools for his own children. There was no Marshall Plan to aid him in bearing his crushing load. His country was overrun with carpetbaggers, and he had to bear the humiliating subjugation by Negroes dominating his State's legislature and governmental offices. The Negroes came to him from the jungles of Africa in Yankee ships and they were sold to him profitably by those importers, but he received no compensation for their loss.

The South did not consider that it was responsible for the welfare of the freed Negro. It maintained that this responsibility rested primarily upon the Northern States, such as Massachusetts, which profited greatly from their importation, and later led the fight for their emancipation. It was argued that their mere presence in the South when freed placed no liability upon the latter. The slaves were acquired by the Southerners under proper and legal practices of the times. They were stripped of that property without a semblance of compensation therefor. This, undeniably, was confiscation by a government which professed respect for property rights. Forcing the South to bear the resulting burden alone was unjust and inhuman. The Southerner would have been quite justified in refusing to undertake it, but being a tender-hearted soul he could not do so. He thus undertook to bear this heavy load alone. Yet, notwithstanding his herculean accomplishments under such extreme hardships, his treatment of the Negro was freely criticised by Northerners who had few if any Negroes in their localities, and hence had no experience or actual knowledge of the problems they presented.

By his standards of the time the Northerner perhaps had excuse for visiting unmerciful vengeance upon the Whites of the defeated Confederacy. Leaving the freed man and the White man together in a pit of poverty, pain and ignorance, the victorious Northerner turned to a feast of prosperity whose cynicism sickened and dismayed Henry Adams and other sensitive souls. On reflection, though, it is not quite accurate to say the North merely wrought ruin and departed. More precisely, with a host of exploiting devices, it leeched out of a destroyed region many of the pitiful resources left for its meager sustenance.

The above cursory and superficial depiction of the Southerner's many years of hardships under Republican administration will suffice to explain his bitterness engendered thereby, and the consequent party loyalty. He has clung to the party with the exemplified fevor mainly because he regarded it as his most effective defensive medium in his desperate struggle.

Some years later the oppression of the Southerners was gradually eased. But their lot remained hard for many years. Economic sanctions and discriminations against them were common. The Republican party continued to make attractive campaign promises for Negro votes. This did not tend to allay the Southerner's constant fear of a resurgence of past unbearable conditions. Thus his party allegiance became deepseated and inherent in his descendants.

THE OTHER GOP

Throughout its entire existence, the Republican party has been regarded as the Conservative party. As such, it has endeavored to foster a favorable climate for free enterprise and a vigorous capitalistic system. In recent years some liberals have entered its ranks. They are from the most liberal States, principally the Middle Atlantic and New England States. The more conservative elements in the party, generally speaking, are from the States west thereof, except the Pacific Coast States.

As a natural consequence of the hardships borne by his ancestors, and to a somewhat lesser extent by himself, the Southerner essentially is a Conservative. He desperately wants a haven that will permit the expression of his true innate sentiments through the voting franchise. This contemplates a platform in harmony with his peculiar requirement. Important is the matter of states rights.

The gradual usurpation by the central government of rights reserved to the States under the Constitution is of vital concern not only to the South but to every State in the Union. Fiscal and foreign policies also are causing much alarm to all contemplative persons throughout the nation. The apprehension as to the caliber of the Supreme Court and its decisions too is nation-wide. Extreme alarm is produced by this headlong trend toward State socialism.

In 1932, there began, as already noted, a radical change in the composition of the Democratic party, which wrested control thereof from the Southerners. Its obvious, but unpublished, objective was the embacement of all so-called minority groups. Among such elements were the liberals, socialists, Negroes, certain religious groups, radicals and communists seeking outlets for advancement of their particular objectives and dogmas. By the easy achievement of this all encompassing union, the Democratic party became the majority party. In pursuance thereof it ultimately promulgated platforms far more objectionable to the Southerner than any ever proposed by the Republican party, which were never executed. And more importantly, these promises are being fulfilled. Faced with this trend the Republican party in a state of confusion and desperation elected to compete for these segments of votes. This was a serious mistake, because it could not consistently do so without compromising its basic and traditional role. It had no chance of winning those votes. They were too far to the Left. This presents the crucial question of how can we resist this destructive trend.

In the 1960 election, the Republican party attempted to compete for the Leftist votes instead of appealing to the Conservative, which would have provided the margin of victory. This was an extremely inept decision. Statistics show that with a platform acceptable to the South, Nixon would be occupying the White House today. The Republican platform afforded no inducement for the Southerners' defection from their party of long allegiance even though they were seeking a port of refuge. It muffed a grand opportunity. It is obvious that the future winner, whether Republican or Democrat, must carry the South. The South, therefore, occupies a dominant position as to future platforms and campaign successes.

It has been noted that both parties contain segments of Conservatives and liberals. The Republican liberals, however, are substantially fewer in number and more moderate in their objectives than those in the Democratic party. By competing for the votes of the radicals, and thereby subordinating the interests of the Conservatives, the Republicans are, in effect, contributing to the prevailing trend toward State Socialism without probable compensating results. Their chances of winning those votes are practically nil. They are already affinitively attracted to the Democratic party. Where else can they go? The Democratic party, as presently constituted, offers the most acceptable shelter for them.

CONSERVATIVE UNIFICATION

It is logical and essential that Conservatives of both parties unite to more effectively utilize their full potentialities. Their interests coincide. Such a union would provide a majority party. Perhaps, it might be accomplished more quickly and effectively under the machinery of the Republican party. In execution of essential objectives, the particular banner to be employed is unimportant. The sole concern is the most effective procedure. Prejudices must be subordinated to the extent necessary for success. The radical elements in both parties would be shunted to their proper cell. This is imperative to preserve our Nation.

It is known that Lincoln intended to return the Negroes to Africa. Unfortunately for the entire Nation, as well as the South, this was not accomplished. One of the South's greatest handicaps has been its disproportionately large Negro population. It requires no imagination to realize that total integration thereof would create a cesspool therein much worse than that existing in the District of Columbia, Detroit, Chicago, etc.

It is necessary to stop the central government's increasing encroachment upon the States' sovereignties, as well as stop surrendering our national sovereignty to the United Nations. Our destiny is rapidly going into the hands of Communists, African Aboriginies, and Asiatics. Equally alarming is the inevitable and swiftly approaching national bankruptcy resulting from foreign aid and reckless spending. What will a federal financial collapse do to you? It is a matter which requires serious consideration. Why was the Marshall Plan allowed to grow into the existing "Frankenstein" monster? These are all vital and real questions, which must be considered by everyone, if our way of life is to survive. Our actual independence is being threatened. There must be a swift termination of this irresponsible recklessness.

These are some of the questions facing America today which can only be dealt with successfully by party realignment. The nomination of Barry Goldwater by the Republicans is a historical part of this process.

Red China At The Brink

By KU CHENG-KANG

Red China is back in the headlines. As this is written, it has exploded its first atomic bomb, and predictions abound that Canada will soon announce a vast trade program with Peking and that its entry into the UN is assured. Before Khrushchev was ousted we heard that he had secretly proposed a U.S.-U.S.S.R. alliance against Red Communist China. What the immediate outcome of these conflicting rumors may be we do not know, but we do know that whatever Red China is today is the direct responsibility of the Washington-Moscow axis. To properly understand developments today we must re-acquaint ourselves with the underlying weakness of the Peiping regime and how those who have usurped the leadership of the West have betrayed Nationalist China—and how they are still betraying her and the people of mainland China. This article, by a noted authority on China, gives facts about conditions on the mainland—facts which cannot be ignored if we hope to establish settled conditions in the Far East.

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Today, what poses as a most serious threat to the Chinese Communists is an insurmountable economic crisis. Years of agricultural failure have brought about an unprecedented famine on the Chinese mainland. As a result of the withdrawal of Soviet experts and of Khrushchev's scrapping of hundreds of agreements and contracts, the Chinese Communist industry is facing tremendous difficulties. Such difficulties are being aggravated by the transfer of industrial forces to the countryside to revamp the agricultural failure. Because of the transfer to the agricultural front of large numbers of industrial workers and cadres, the operation of over 62 per cent of the factories and plants on the Chinese mainland has come to a complete standstill. In Canton, 80 per cent of the factories and mills have stopped operating.

In the agricultural domain, all is not going well. Regardless of the mobilization of all available forces to aid agriculture, regardless of the proud boast of a good crop harvest this summer, food shortage remains the order of the day. The people still do not have enough to eat, peasants have lost their production zeal, and are no longer in

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put has brought about widespread shortage of materials of daily use, booming of commodity prices, reduction in the volume of foreign trade, decrease of foreign exchange reserves, all of which contributes directly to a further worsening of the national economic crisis of Mao's regime.

Existing side by side with this national economic crisis is a serious political crisis, which is being aggravated by the daily worsening idealogical struggle between Khrushchev and Mao. The struggle itself has created among the Chinese Communists an ideological confusion. Cadres lose confidence in what they are fighting for. They are plagued by a series of irregularities, rightist deviation, sagging morale, pessimism, and fear of difficulties.

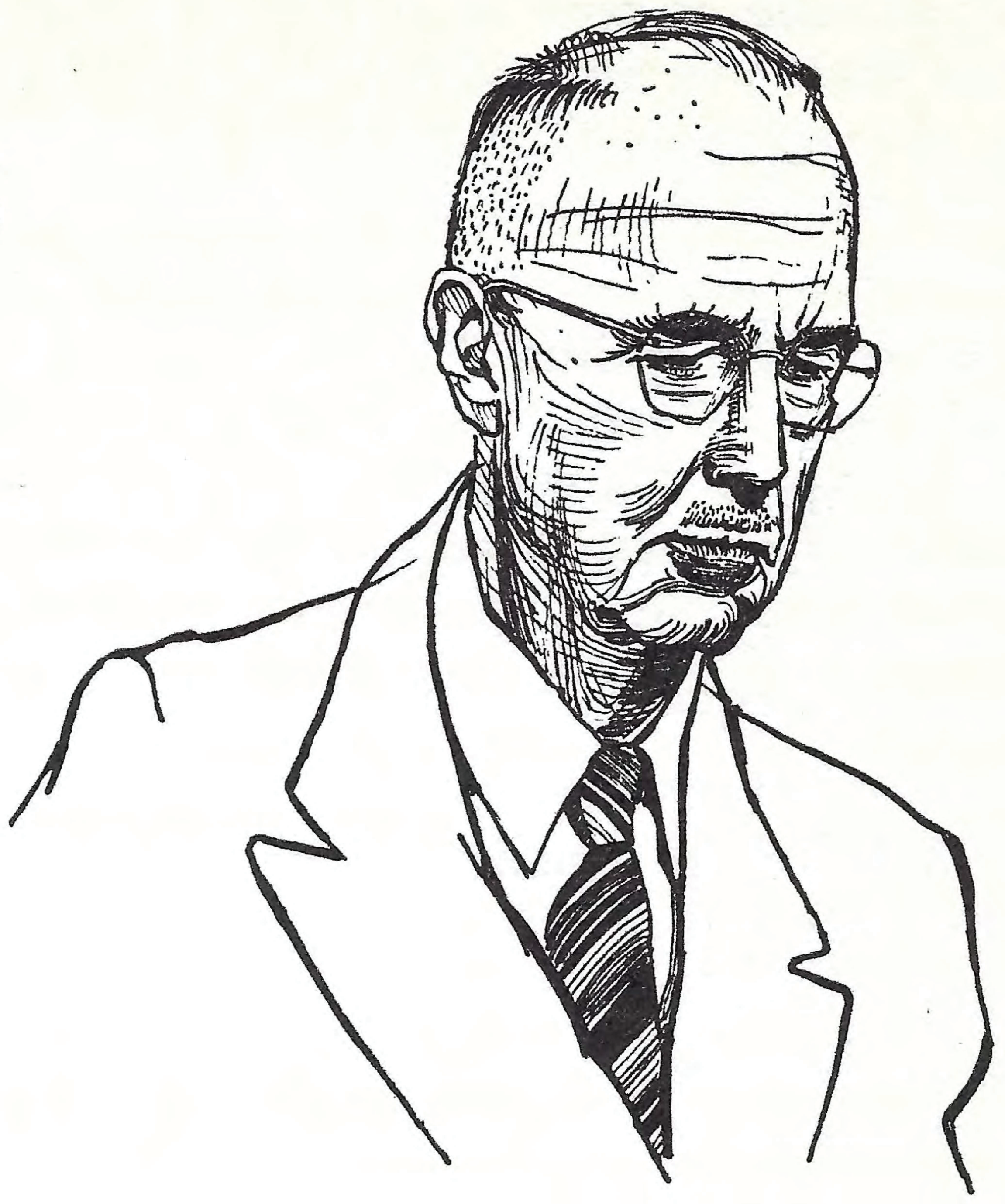
From this ideological confusion there ensue crises and factional strife. Cases of "anti-Mao and anti-Party" activities have been reported throughout the Chinese mainland. Despite the launching of a continual series of rectification campaigns, despite the efforts being made to intensify the movement for study of "Mao Tse-tung's Thinking," an adverse current threatening the downfall of Mao and his regime is gaining strength.

DECLINE OF THE ARMY

Especially worthy of our attention is the rapid disintegration of Mao's armed forces, as a result of ideological confusion and rigid implementation of erroneous policies. This disintegration is manifested in the report

(Continued on page 14)

EVOLUTIONARY ETHICS AND BIOLOGY



By BYRAM CAMPBELL

We have not heard much yet from Byram Campbell, though we expect to rectify this in the future. He is recognized as one of the leading authorities in the field of biological science as it applies to social problems and led the way toward a realistic understanding of the racial problem in America after the War. In this essay, he further develops the theme of evolutionary ethics, as posed by Dr. Anderson in his article, CULTURAL DYNAMICS, three issues ago.

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Pre-Christian Greeks developed a wholesome attitude towards the human body for they came to regard it a thing of beauty and encouraged athletic pursuits to make it strong and healthy. They also had a considerable understanding of the importance of heredity. Due to these factors, we may say that they believed in a sound humanity, based on the facts of biology.

Across the Aegean and towards the south, strange ideas were gaining a foothold; at first only with a few but gradually the few became many; who embraced the dogmas that the world is an evil place and that the flesh is the seat of sin. With the acceptance of these beliefs, arose a complimentary one, this being that the proclivity to sin might be overcome by practicing mortification of the flesh. At least a few ascetics put this into practice and were admired for their "spirituality." Beliefs of this nature are such as to preclude any based on biological facts, and some of this unhappy situation is still with us. We are the spiritual heirs of asceticism. *Thus, historical facts show that ascetics once overcame sane and wholesome attitudes and beliefs; and, as we shall shortly find, they are well on their way to doing so again.*

One of the means employed by modern ascetics to belittle biology is to reject all ideas of innate worth. To account for differences in ability they assure us that environment is the all-powerful factor. Though environment does play a part in making us what we become, their faith that it is paramount has proved to be unjustified. Based on experience, the live-stock breeder exercises great care in the selection of breeds, as well as preserving their purity. He knows that an improved environment has no permanent effects on his stock, nor can it have on humanity. He has also discovered that cross-breeding (mongrelization) will eventually lead to biological inferiority.

BIRTH OF THE MONIST

The continual arising of warped individuals such as we have observed—both ancient and modern, with their unwholesome attitudes, suggests that an hereditary factor is involved. At least a few psychologists have recognized that inborn temperaments predisposes us to certain kinds of belief. The "tender-minded" *monist* is born.

The American sociologist, Lester Ward, was one of these. Ward profoundly affected American thought. Thoroughly versed in biology, he employed his knowledge to confuse and mislead his fellow socioligists with respect to the facts of human biology. When Social Darwinites advanced the belief that the survival of the fittest should work for the betterment of humanity, this aroused the fanatical opposition of Ward, who decided that society should be collectivized for the purpose of perpetuating the weak. Such an idea would have offended the sanity of the Greeks, and it should be equally revolting to us. But let us see what happened to it.

Ward called on "morality" to back his position. Now, men of Ward's cast of mind have conditioned us to the belief that morality should be based on "spiritual" or abstract beliefs for they thrive on these. Thus, they reject facts, for these interfere with the pursuit of their manias. Based partly on mis-information, but largely on his interpretation of morality, Ward gained acceptance for his improper ideas.

Only sane beliefs about human biology can save us from deterioration. Without selection, a tendency towards degeneracy will overtake any group; human or animal. We may therefore declare that a belief which leads to the biological betterment of our group represents a first principle of morality. This is called evolutionary ethics (evotism).

A WARPED PROGRAM

Modern ascetics have greatly expanded their field of operations. Though our very natures cry out against it, they would integrate us by force or persuasion. We reject their attitude as well as their arguments for these but reflect their own warped and defective natures. In addition, we repudiate their program as a threat to our biological worth. As such it is offensive to our sense of morality.

One of the "spiritual" problems that agitate men of Ward's cast of mind, is that of equality. Though the belief in innate equality has been thoroughly disproved. Wardites reject these findings; showing that they are border-line mental cases. Still, for other reasons, the question of equality presents certain problems.

Nature has so constituted us that we wish to be superior. A belief in equality solves the problem presented by this fact; but only in a negative way. Under the sway of such a belief everyone, but more particularly the emotionally disturbed, may indulge in a feeling of oneness with the best. But, as we have seen, such a belief is untrue. It therefore endangers our sanity. Further, with time it will lead to a degenerate humanity.

Properly channeled, the drive towards superiority becomes of inestimable worth to our group, for it leads to more care in sexual selection—a basic factor in building an improved race.

In case we take pride in our race, group or kind we do not envy our superior members as do Wardites. On the other hand, we experience a proper feeling of oneness with them, for they are biologically a part of us. Further, this represents the only practical or wholesome solution of the problem presented by the fact of inequality.

If we are to have a sane and sound humanity, values must be tested in the light of reason as did pre-Christian Greeks. In case this is done we may incorporate the best elements of our culture into a value system; thus drawing on the accumulated wisdom of our kind, both ancient and modern.

We have a duty to our descendants to maintain the quality of our race. This, we place at the apex of our hierarchy of values. For us, it is the supreme morality.

THE HUMAN ELEMENT IN NUCLEAR WAR

By ANDREW PAUL

We are fortunate this month to have two products from Andrew Paul's pen: this and a book review. They reflect some of his intellectual breadth although not all, for Mr. Paul earns his living as a New York investment banker and will soon, we believe, give us an article on some of the more esoteric aspects of international finance. In this excellent article, he brings us down to earth with some very important points we should remember about the importance of the ancient philosophical conceptions of quantity vs. quality (machine vs. man) in nuclear war.

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It is extraordinary that a wholly statesmanlike proposal to re-introduce the men best qualified to fight wars into the process of making decisions about how to win them is considered controversial in our Democracy. In many a long year no candidate for office has made so simple and sane a proposal, as Barry Goldwater in the recent campaign. Dear reader, be not confused by the smearbund campaign to evoke the image of a "trigger-happy" President plunging us into a terrible war. Listen with scepticism to the sniper's whining slug that from now on we must all live in fear. None of the smearers, and surely none of the snipers, have even remotely touched the issue. They have uttered idiot's phrases and manufactured fool's slogans.

We should dispose of the smearer and the sniper by Yockey's devastating comment: "As one of the results of the Second World War, there appeared a new stupidity—technics worship as a philosophy of life and the world." How true this statement is we know immediately from the fact that technics has but one aim, viz., "the extraction of physical power from the outer world." Fear and trembling before the atomic bomb is on a par with the fear and trembling of the influences of the devil in the inventions of steam engines pulling fast trains, or making flying machines. The former were supposed to destroy men because they were sinners, while the bomb is supposed to blow up the world because anti-communists are evil, leaving behind a few gibbering idiots on a distant sandy shore.

Consider the realities of our position, and the meaning of the West. Western Culture, to which we belong, comprises at the best, Europe (excluding Eastern, Russian-occupied, and Communist dominated nations), North America north of Mexico, South Africa, southern Rhodesia, Australia, New Zealand, Tasmania, and adjacent islands. Outside these boundaries (which compared to the land areas of the remainder of the Earth are relatively small) there are also many more millions of people. In short, we are outnumbered, and confined.

In view of this overwhelming fact of geopolitics, must not our destiny thinking be always in terms of weapons superiority to counterbalance our own numerical inferiority? Who are those outside? Are they not, despite all protestations to the contrary, Enemies of the West? People who would destroy the Culture of the West, despoil its people, and lands? Look at their behavior towards Europeans in areas where they gain power. Do you need more convincing? Everywhere there is hatred of our race, hatred of the West, jealousy of its achievements, rivalry, a persistent attempt to degrade the

White man, to denigrate his achievements, and a determination to make him drag his banners in the filth of their degradation and savagery. Reflect on these things, in life, in Culture, there are friends and there are enemies. Does a day pass in which the attitude of other races than the White, other peoples than in our Culture, destroy, despise, and deny all we stand for and have done?

THE DEVASTATING ELEMENT

In our situation there is an element which is utterly devastating. It is so dangerous that it will create in you a state of watchful alertness, making you aware of both internal as well as external distortions, and enemies. It is the kind of thinking which has dominated our intellectual and political life. It is the type which Senator Goldwater has been alerting Americans to watch for, to be on guard against. It is that kind of thinking so widely prevalent today, a hangover of materialistic thinking of former days, in which a thinker no longer makes distinctions about the kind of men who lead others. The kind of thinking that no longer distinguishes whether decisions are moral, or good, or irresponsible. In short it is that kind of thinking which is not just materialistic, but also weighted by the weight of its own quantity, its counting and weighing in concrete or tangible terms. It is valueless thinking in terms of a world in which there are no spiritual values whatever.

In this thinking, man has become a unitary thing, a mere statistic. He is not something living, for to admit that would be to admit something which cannot be counted, weighed and subject to causes. The German Philosopher Leibniz, whose philosophy has had a surprisingly great impact on modern physical ideas, was preeminently a man whom God was dynamic, mind was a world of ends, a moral world in which values had spiritual content, its goal being knowledge and love of God. The natural order, therefore had to be hierarchical, otherwise there could be no harmony in it and in society.

Thus in all aggregates (and a High Culture is such an Aggregate) on organism with a life of its own, there was a principle (which he called *entelechy*) which formed a composite organism out of aggregated living organisms which forthwith functioned as a whole. It is the principle by which actions of body express purpose of soul, and actions of Culture express its Spirit or manisfestation in any age.

Consider then, the dilemma which Senator Goldwater raised in his proposal. He has exposed the dangers of mere technological worship—our new stupidity—its chief and great danger being in its reliance on thinking in terms of quantity, of the number of units (men being things) and society a quantitative something in which all values are being destroyed.

They are being destroyed by elimination, for values which are not quantitative, values which depend on a hierarchical natural order, or a gradation of men according to quality (or order of souls in Leibniz's terms) are of a different order, and the lower can not ingest the higher order, but must slough it off. To put it in more materialistic terms, the higher are unpredictable if included in the lower; and hence lead to a kind of explosiveness. In the process all freedom is destroyed, for there no longer remains any choice of alternatives.

To be specific, then, Senator Goldwater, observing the process of decision-making with respect to the use of atomic weapons, which is at present vested entirely in the President himself (he alone presses The Button), points to the extremely dangerous position this process has come to be. Information which comes to the President is relayed through a network of information processing devices. They are so linked so that the rate of outputs of information or decisions (for that is what some of the outputs really are) depend on its linkages to other such processes fed through the communication channels.

THE FEEDBACK PROCESS

All these points of connection or junctures possess what is called *feedback;* these in turn may be weak, or strong, noisy or less noisy as the linkage is adequate or inadequate; this is interaction. Progressively, the speed of the processing of information of some parts of the network appear to be, if we listen to reports and comments aright, increasing all the time in effectiveness. At certain levels where the velocities are more or less in phases or comparable the faster speed results in linkings being formed on this level, while lower levels are bypassed, or run off.

What this all means is a simple thing. The information processing devices (usually computers and their related parts) have a tendency to form groups of certain levels, velocities or functionings, which accrete or form wholes. It is just this process, this making of unitary elements that act like independent "brains" (for these things think in a mechanical and repetitive way), that introduces into the network of informational gathering, processing, interchanging and final output, *elements of unpredictability.*

By contrast, for instance, a human brain can link up human thought and findings and solve problems by a process of qualitative selection and refinement of data and come up with useful and applicable results. By contrast with a machine computer system, the brain also can introduce at any stage, consciously or unconsciously, valuation effects; this dampens down uncontrolled thought, or unpredictable elements, for man sets guidelines. A machine computing and thinking for man linked up with other machines at the same velocities does not have this human control, nor can it be built into the mechanism, hence it is entirely unpredictable.

The growth process by means of which machine linkage of computer systems takes place, if we are to believe those who work in the field closely, is reaching, if it be not already there, the explosive stage. What that means is that is simply that the machines now may choose alternatives which are primarily quantitative. This means in short that they will and do make decisions which can destroy all values of man. We have only to look at societies like Russia, for instance, where computerizing is the order of all decisions and see what this can ultimately mean to people (or our own land where the computing process is already running out of control).

Now, before the explosion takes place, Senator Goldwater proposes to do the following simple thing: He proposes to re-introduce into the dangerous runaway process in which the final decision to make or not to make an atomic war (and both are dangerous equally), the human element at particular junctures of control and feedback in the linkage. The human brain can still alter the decisions of a materialistic or quantitative nature because it has, according to the order of its possessor, an understanding of qualitative, of spiritual and of the meanings of Higher Culture. Man can generalize, he can control, and he has enormous range (even if he lacks the higher speed of the computer) in outlook, understanding, and relationship to higher reality. None of these can be put into computers.

By introducing into the all-too-quantitative, all-too-materialistic, scheme, where the linkage of the computer-informational system is reaching explosive areas where they will take off on their own, men, well-trained men, men who understand the nature of warfare, the rigors and the awesomeness of power (no machine can grasp this fact), and the best application thereof, we are not hastening the development of mad purposeless atomic war, but are utilizing a mighty force under the control of and direction of human beings trained and responsible and amenable to higher influences.

That is all Senator Goldwater wants to do: to make war not a purposeless result of runaway computer machines thinking man out of existence, but subject to the direction of the best minds, and the best men, and men who understand better than any one else, what Senator Goldwater has called THE ATLANTIC COMMUNITY!

RED CHINA

(Continued from page 10)

which "Deputy Director of PLA General Political Department" Hsiao Hua delivered to the "Political World Conference of All Armed Forces" in Peiping on February 2, 1963. It is manifested also in the PLA General Political Department's confidential document—"Work Correspondence"—published recently by the US State Department. These two documents give an account of how a colossus of clay is rapidly falling apart under the undesirable tendencies of "political rightism," "fear of War," "craving for a life of comfort," "Liberalism," "ideological disarmament," "lack of discipline" and "loss of fighting stamina."

Documents published recently by the "PLA General Political Department" admitted the desertion of over 8,700 men and officers of the Chinese Communist armed forces between October 1962 and July 1963. The same documents added that many of these "turncoats" deserted en masse with their weapons. Although Mao had ordered the purge of 15 per cent of the PLA officers after the dismissal of Peng Teh-huai and Huang Ku-cheng, factional strife in the armed forces goes on as usual. This is because the potential influences of Peng and Huang are still active in the military. The recent desertion of 8,000 soldiers in Sinkiang is but an example showing the rapid worsening of the internal crisis of Mao's armed forces.

Failure of faulty policies has not only made Mao's regime lose its prestige in the international arena but has also enabled the free world, especially the Asian states and peoples to recognize the true colour of a bellicose regime. Mao's bellicosity—manifested so vividly in his fanatical anti-US campaign, in giving active support to the armed revolts in Laos and Vietnam and Thailand, in creating a tense situation in the Taiwan Straits and in South Korea, in pursuing a policy of war toward India, and in stepping up subversive activities in Asia, Africa, and Latin America—has succeeded only in placing the Chinese Communist regime in a position of isolation.

Today, after the rivalry between Khrushchev and Mao, this isolated regime has become a target of attacks from all sides. It is deserted and condemned by an overwhelming majority of the Communist parties in the world. Even the neutral states have become disillusioned with this bellicose regime.

THE CONTRAST

Constituting a sharp contrast to the Communist society of slavery on the Chinese mainland is the free and democratic society of the Republic of China, which has made a noticeable progress in the political, economic and social fields. These forces of progress present a real challenge to the forces of decay at a time when anti-Communist revolutionary movements on the mainland are gaining momentum as a result of increasing underground and guerrilla activities in the coastal provinces of Southeast China.

According to statistical figures released by Peiping's Ministry of Public Security, cases of the mainland people's anti-Communist and anti-atrocity activities increased from 56,000 in 1958 to 76,000 in 1959, to 115,300 in 1960, and to 249,000 in 1961. This meant there was one anti-Communist and anti-atrocity case taking place every two minutes. Even Mao himself openly deplored the existence of a so-called "three-three-four" phenomenon amongst party members and young people on the mainland. The term "three-three-four" means that out of every 10 persons three are pro-Communist, three are anti-Communist, and four are neutral. This is indicative of the disillusionment of an overwhelming majority of the mainland people as regards the Communist regime.

An appraisal of the above situation shows convincingly the approaching collapse of Mao's regime. It shows most eloquently that now is the critical time of the Communist reign of terror and also the opportune moment for the government of the Republic of China to accomplish through a counterattack its task of national unification and of restoring to the people their lost freedom.

Taking into full consideration our common interests and the current situation which is developing in our favor, the government of the Republic of China has the right to make this appeal: All free nations must cease trading with the Chinese Communists. To trade with

THE BEAUTIFUL IDEAL

By EDWARD LANGFORD

A number of subscribers have written in, asking for information about Edward Langford. This is an appropriate time to tell about him because this essay completes his immediate series—however, we hasten to add, we shall be running much more from his pen in the future. Col. Langford, one of the Associate Editors of WESTERN DESTINY, has been an extensive traveller since his retirement from Britain's Indian Army, in which he served for a dozen years. He was Editor of Northern World, this magazine's predecessor. Like many expatriates, he has a far more profound understanding of world-wide realities than do many who have stayed at home; this, plus a deep understanding of science and a genuine and rare idealism based not on superstition or wishes but on fact, has combined to produce one of the West's most creative minds.

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Clear thinking on Race and Eugenics? I suppose it is rather early to expect the mass of mankind to accept such ideas. Although a number of early peoples did practice a crude form of eugenics—the Spartans for one and the Indo-Aryans for another—and the agricultural revolution in eighteenth century Europe was based on ideas of selective breeding of both plants and animals, yet the true significance of biological forces has only been appreciated since the nineteenth century, with the development of the theory of evolution and the discovery of Mendelian heredity. What is more, these scientific views have come on the stage at a time when sentimentalism is deeply rooted in the public mind, and "internationalists" preach the equality of man, regardless of biological inequalities, and try to prove that one CAN get a silk purse out of a sow's ear—in direct contradiction to the ancient Teutonic folk-dictum. Yet unless something is done, and done quickly, it seems that mankind, with its mania for race-mixing (largely the product of the blind war-propaganda of the 1939-45 war) intends to throw away its heritage, renounce the future, and consign progress to the limbo.

For those who still feel a loyalty beyond the limits of their own generation, for those who feel a loyalty to the untold generations which are still to come, who thrill to the story of man and the greatness of human achievement, to those who would yet see a bright future for mankind, and who would yet build that "brave new world" of which we have dreamed for so long, there can be only one answer—we must at all costs protect the biological heritage that is within us. Environmental care and improved schooling techniques for backward children can do much for below-standard individuals, but environment can only work between limits which are determined by biology and heredity. It is up to us to focus attention away from the present sentimental fixation on the handicaps of those who are backward, and focus it *onward,* instead, to the welfare and well-being of the untold generations which are yet to come in the future. To allow our ideas to become fixed in the present generation is sheer selfishness, we have to be prepared to tighten our belts today for the sake of the generations of tomorrow. When we die we cease "to be" as individuals, perhaps, but the life that was in our bodies carries on in that of our children, the life which is in our nation continues, and it is therefore up to us to ensure that that life is clean, pure and healthy. Marriage, home and family is not just something that follows automatically after a romantic sexual liaison formed casually while on vacation, as Hollywood would sometimes have us believe. It is much more than that, it is our duty to the past and our duty to the future, the link which joins us to history and ties us to eternity, and the care with which we make our choice of a partner is far and away the most real and important moral duty we possess.

To think and practice eugenic and racial morals ourself is our duty, but this is not enough in the troubled state of the world today. It is necessary for each and every one of us to work to bring these ideas home to our fellow beings. We must talk and write about eugenics and race; we must help to make the ideas "fashionable" as quickly as we can. Let there be no confusion, also, between the two ideas—for basically they are one and the same. A race is a group of individuals who possess a similar genetic heritage, and who when crossed are capable of breeding true. A race is consequently pure or impure according to its ability to breed true, and to produce its own kind. Biological accidents do occur, and these may result in the defects which eugenics seeks to remove from the mainstream (not necessarily by inhumane means), but differences in emotive, intellectual and physical constitution, where not acquired, are largely racial, the product of the importation of inferior bloodstock. Today mankind, in the conceit of new knowledge and new technological power, seeks to destroy the biological and evolutionary structure on which the whole edifice of human progress is raised, and seeks to discard the work of thousands of generations of evolutionary specialisation and shaping. We can only prevent the destruction of this edifice if we take it upon ourselves to overcome our inherent shyness of such topics, to forget that we might possibly say something that might offend our neighbors, and start talking about race, racial hygiene and human eugenics. Only thus can we ensure that our children and their children will be able to find the partners that we would select for ourselves in marriage. Only thus can we ensure the survival of our own kind and our own species. Human stock-breeding is surely not a bad thing when exercised voluntarily and intelligently, and when its aim is to preserve an aristocracy of mankind.

EDITORIALS

(Continued from page 3)

cialism was not bred on barricades, nor did it feed upon the misery of a downtrodden proletariat. Rather, it was hatched in the passionless frigidity of the drawing room by raceless intellectuals and members of certain races who harbor an unquenchable historical hatred for the West and all its works. Trumpeted to the masses in clouds of books and pamphlets, it has exploited every long-nurtured grudge; quickened the courage of criminals and played upon all the vices of human nature from lust to greed; it has marshalled all the forces of indolence, cowardice and inferiority under its bloody banner. All the sterile abstractions of the now-dead liberalism—humanity, philanthropy, rights—were taken over as camouflage. Now it has penetrated the body of the Christian Churches; even Roman Catholicism has come under its grim dominion.

Every force, influence and power structure has not escaped its bony grasp. Capitalism and socialism are both its servants. Hardly a home exists but has not been turned into an inferno of materialism. It has spilled its excrement into the veins of our Culture and now stands with gangrenous foot upon the once-proud neck of a great people.

KEY TO VICTORY

Yet this very chaos is the key to the salvation of our Nation. For an Enemy without a strong will to construct, an Enemy devoid of any historic imperative save that of negation, cannot for long maintain its power. Sooner or later it must choke in its own filth and become its own executioner. And this bolshevism—the result of an unnatural union between Trotskyism and High Finance—is doomed as certainly as it contradicts the Spirit of the Age.

The question is, who shall accede to power once the death dance of Democracy has died to the final strains of the orchestra of bolshevism? Shall the durable and only worthwhile elements, the custodians of the highest Idea: those who have nurtured the ancestral spiritual and biological strength of the West through this black night of blasphemy and savagery create the coming Imperium of the West; or shall the hordes of Asia once again camp within the ruins of a once High Culture? And the Russians—and this is a most important question—shall the Russians, the new "blonde barbarians," cast off the remnants of their own Bolshevism and take their rightful place among the Aryan peoples or shall they too, succumb?

These, not the noisy dissonance of the alternating quadrille of conservative vs. liberal, are the real questions of our time. The answer shall be chorused in blood, and within our lifetime. The force of self-defense shall soon put an end to the symphony of treason.

WORST CRIME

(Continued from page 4)

What possible valid reason can there be for the NAACP's opposition? Obviously, there is only one satisfactory reason why the NAACP is opposed to this Bill and that is because the NAACP has only one interest: troublemaking, and only one goal: mongrelization; and regardless of the consequences or the desires of the Negroes (as well as that of the Whites) the NAACP means to promote these ends.

It is high time that Americans of good will give their moral support to the Negro Nationalists at the same time they purge the NAACP fraud. Shall we assist America's Negroes to return to Africa? Or shall we stand by as the chasm of inevitable mongrelization of both races and the final and irretrevible destruction of our entire biological and cultural inheritance draws nearer?

HIDDEN BONDS

(Continued from page 7)

In this respect the liberal-communist is in much the same situation as the religious anchorite who seeks safety from the temptations of the flesh in the wilderness. He denies the claims of the flesh but dare not put that denial to the trial of opportunity!

Here in rough outline I have tried to sketch the dilemma of the intellectual Left which all over the Western world is painfully aware of an approaching crisis of faith. The intellectual tide has decisively turned but thousands of Leftists are wilfully blind to that fact.

Eddas

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Books

HOW COMES CAESAR?

By ANDREW PAUL

THE COMING CAESARS, by Amaury de Riencourt. Capricorn Books, New York, 1957. Paper, 384 pages with Index, $1.95.

To grasp this book's message, its purport and meaning, one must have both a background in Spengler (for this is almost pure Spengler at its basis, but not in all its conclusions) and an awareness of what the late Professor Frederick Soddy of Oxford, winner of the Nobel Prize, once termed to this writer, "The Evil Genius of the Modern World."

This is the great age of Democracy as well as self-anointed, self-praising "leaders," monstrous caricatures of Nietzsche's vision of Supermen. Little men strutting with the Corporal's lance, which they believe to be the Captain General's baton, the sign of office. In a Nation where potentially a hundred million may vote in its so-called elections, each voter holding his 0.0000001 share of the total power believes he is a ruler appointed by providence, heir to all the ages of greatness that is the West's history. Blinded by his vanities, he, this wielder of all-power (0.0000001 part) bows all the way down to the dirt before his narcissistic leader, and clinking in his golden or his iron chains, is unbeknownst the willing accomplice and subservient slave of the MONEY POWER, the condign master of the "free" and slave world alike.

This is that power, that evil force, this conspirational clique which torments humanity, taunting it with empty promises and political Heavens on Earth. It pits man against man; it wades in endles seas of the best and purest blood of all the races of man and through its multitudinous subsidies, disguised government giveaways, and disguised agency payrolls to so-called foundations, spies on mankind, promotes all kinds of subversions (except of course the Far Right kind); barbarizes scholarship to the level of superstitution; makes professors (trustees of human knowledge and wisdom, science and values) into churlish clowns prating of democracy and assures us through authoritative falsehood that savage and moron are equal and equivalent to cultivated, conscientious and intelligent men.

All humanity staggers under the lies and the crimes of the Culture distorter. O, Democracy, how horrible a deceit you are for your vileness and treason against man, woman and child! We paraphrase Lawrence Dennis' statement of many years ago: "The essence of the banker's monopoly . . . is his power to create money, and the essence of his racket is the ability as long as the system works, *to earn a return on more money than he actually has in his own capital plus the deposit of cash*" . . . Nowadays, through the Big Twins of Bretton Woods the International Monetary Fund and the Bank for Reconstruction and Development (international Racketeers *a la temps present*) are in a position to bail out all their pals who may be losers, or fearful of losses; and to put all the new nations, and most of the new industries in these nations under financial control to pay and pay and pay. Finally, the big nations (the rich ones of Western Europe and the N.A. Continent) put up the bankroll to offset the losses and mistakes and planned looting. They, too, pick up the pieces after the two big branches of the Financial Clique who have staged a looting campaign and blame it all on Red China or Soviet Russia. You never hear of them, except in self-serving statements by themselves on themselves, for they work in the backrooms, in the dens of the Webbed Nexus of Finance.

De Riencourt studied in both metropolitan France and in Morrocco where he obtained his M.A. He has not only read Spengler and adopted his view of culture (with one or two reservations) but written a book on the central problem that more and more will assume meaning as we go towards the inevitable calamities which the present crew of Political Boondogglers thinks will never happen. Every culture, said Spengler, lives out its cycle of birth, childhood, youth, maturity and comes into its final decline. The final conflict, the inevitable one, is that between Money and Blood, between the vampire creatures who by money and power have distorted culture, and the men of Blood, of Race, heirs and descendants of the original founders, from whom comes Caesarism to break and destroy the "dictature of money" and its political weapon, Democracy" . . . He adds, does Spengler, "*Money is overthrown and abolished by blood . . . Ever in history it is life and life only—race-quality* (and in our civilization, the "triumph of the will to power") "and not the victory of truth, discoveries or money that signifies" or counts.

This book contains two signal errors: namely, that we can by studying Caesarism (but not opposing it) overcome what brings it about and thus prolong our civilization, thus escaping the time cycle of Cultures; and that Roosevelt, leading us into European war against the overwhelming wishes of the American people, saved the West for a higher purpose. It is surprising that one who bases an entire study of our history and that of Europes on the analogy between Classical Civilization and our own, should produce two such contradictions. We know now mainly through the Revisionist Historians (bless their labors!) that Roosevelt's vanity, and his subservience of the Money Power (which he had the brilliant opportunity to destroy but did not) created a Frankenstein's war, in effect degrading Europe, bringing in the barbarians (Democrats under "Good Old Joe," that lover of mankind, the butcher of the millions of Ukrainians and White Russians) to raise them up against the White Race, the West, and to use them as a pawn to fill our life with mounting fears, unnamed terrors, and make of the whole of our post-war life a deceitful, horrifying travesty of peace while delivering us over to the enthroned but hidden bankers who stand behind the UN and control it, and reach out to control the world and loot it at their pleasure.

So far as we know, no one in Rome, as under Roosevelt, ever gave any enemy, Eastern or Western, the secrets of its military strength, its new weapons, or its secret weapons. Only the stupidest kind of man could do that or, under his nose, the most astute of arch-plotters, could achieve it. Roman culture was never dominated by such a distortion, nor did any great Roman ever serve a hidden secret *camarilla* to suborn its entire rule. The money power of Crassus, Lepidus, the anti-Caesarians who used all the famous slogans was vast, was dominant over the entire Empire until Caesar and Octavian destroyed it both in battle and in importance, in its ramified eastern and Hellenic connections. No Caesar could rule this Empire by being a front for a secret *camarilla*. He had to be *divus* and *princeps*.

The history of the Classical world, while showing the great pattern of Culture, the approaching and final tread of the Caesars, has no parallel, in the kind of war against itself that Roosevelt engineered, and faithfully executed, against the will of his own people, under the guidance and duplicity of International Finance and the World *camarilla* of this Group. Their decision to ring in Germany, to destroy Hitler, assumed the proportions of a mania when Hitler demonstrated that he could solve unemployment by making capital investments on a huge scale, and could (after taking over the financial *apparat* of Germany) operate it superlatively well.

Caesar cometh when a culture must re-assert itself, must go back to its youth to capture again its greatness. It must then destroy the Culture Distorter to survive, do away with the parasite that seeks to become the host by ruthlessly exterminating it. It comes when the distorters make their inevitable attempt to bring about total chaos through immigration, miscegenation, the destruction of the race-quality of a people. Then must Caesar come forth to cleanse, to bring order back, and to assume the enormous burden of rulership by good men for worthy aims.

The Eyeball To Eyeball Saga

(Written after the "missile crisis" of October, 1962)

By EARL LEROY CORWIN

The Balls, they collided, with a sound re-sounding
A thousand leagues distant, but focused on Cuba.
Some right wing critics were loudly expounding
That they spell out a plan, or definite co-da
To short circuit Castro, in his fantastic endeavor
To cook up concoctions of lethal contraptions
To be used to destroy US, completely—forever.

T'was photos, 'fore election, that attained their attention
When specks of reality showed through the cloud hole
These proofs of his perfidy were pasted with tension
Tight o'er his Eyeballs, exposing his role.

Mr. K, as his Eyeballs continued to rasp
Filled up his eyecup with vodka so strong,
And rues the hours of his generous past
In granting to Castro, and his mottled throng.
Clean 'fensive hardware, his Isle to adorn.
Genuflected, in posture, he promised to move
A few of the missiles from caverns, forlorn.
The status of quo he'd retune to the Dove.

Then the world heard the Sirens as they sang from the Hill,
We've beaten the heathen whose brazen had dared
To dump his garbage of infamous swill
On the shores of our neighbor, just steps to the south
That stank up our nostrils with sulfurous smell.

But, ere the Sirens could emit from their mouth
The paeans of victory, their triumphs to tell
The truth of their cookie fell out on the plate.
When sound from the POST bellowed like 'ell
When mixed with lyrics they tried to relate.
The missiles in Turkey, and others to boot
We'd scheduled, with someone, to quietly remove
To slacken the tensions if a Jupiter'd kaput
O'er his Kremlin and country, far from above.
Treating his Eyeballs with Polaris, a la infant
Till he winked with derision, and shook on the throne
Of the boss of all pagans, the UN Captain, U-Thant.
Who marshaled his forces of neutralists Gnomes
Then popped up in Cuba, with chatter galore.
When seeing the beard of the Castro glow bright
Issued an edict: inspections, no more.

Then came the crusher—far, far from the right,
That scattered the teeth, and the Partisan's wallets
All over the floor plans of the willings to fight.
Then stuffed armed biscuits far down in their gullets.

Now, they are chanting, in songs from the House
That stink in our noses will come to a cease,
Because they are able to cancel and loose
That Law of Dame Nature! Will she sign on the lease?
That will allow them to sidetrack the wind of the trades,
That'll blow foul odors straight south from our glades.

But, before they had finished with scrubbing the deck,
In spades, we're re-doubled, with nary a trump.
U-Thant had taken from under our necks
And played on issues they'd sung from the stump,
We were robbed of all action, by U-Thant, Esquire.

This verse to music, the Devil will score;—
Now, as they siren of secrets, no more.
Who has the gumption, then to inquire?
Who wants, willingly, to be such a bore?
Pop History is proving, with scarcely a pant
"U-Thant will rule US, if Nikita, he, can't".

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By FULGENCIO BATISTA

Translated from the Spanish by Blas M. Rocafort

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